

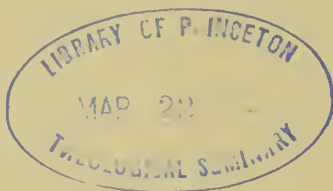
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1899



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No. 94.—NEW SERIES.]

OCTOBER, 1899.

[PRICE ONE PENNY.]

### THE WORK OF A MISSIONARY COLLECTOR.

THE post of collector is not usually considered an enviable one. It is surprising what excellent reasons people will produce for not engaging in this particular form of service. And, indeed, it is often a very thankless task, and one which makes heavy demands on one's stock of patience and perseverance. One must be prepared to get the character of being "a regular beggar," and to have people regard us with something of suspicion, as if our sole object in life were to conjure money out of their pockets! Then there are the fruitless calls, and the disappointments when we have used our powers of persuasion in vain.

But it is not my purpose to dwell on the unpleasant side of the work, which is familiar to all, but rather to take a far-seeing view of it, and to make some suggestions and general remarks, which may possibly be helpful, coming from one whose only qualification for writing on the subject is some years' experience in the "begging" line. If they serve the purpose of stimulating any to take up this most necessary work, I shall be satisfied.

The work falls naturally into two departments—(1) *the collecting of subscriptions already promised*; (2) *the collecting of new subscriptions*.

1. Undoubtedly the ideal would be for every subscriber to send in his or her subscription at the appointed time

without reminder, which would show a living interest and sympathy in the work. But as this is rarely done, we collectors must ask for the money year by year; and perhaps on the whole this is a good thing, for may we not utilise the opportunity for finding out how much our friends know about the work, and for stirring up their interest? We should never allow ourselves to take the money without being sure that the donors understand what the Society is doing and what are the present needs of the work. It is truly astonishing what hazy ideas some people have on the subject, showing an utter absence of intelligent interest. I have known some who have actually asked if the London Missionary Society were the same as the London City Mission!

Hence it is of the greatest importance that we should acquaint ourselves with the present condition of the work in the different parts of the field—the pressing need for strengthening and development in some quarters, or the discouragements calling for earnest sympathy and prayer in others—*before* we start on our collecting crusade. *Enthusiasm is born of knowledge*. Let us go forth, then, with our own souls aglow, to kindle the flame in others!

Of course, this means time and trouble, and is putting "collecting" on a high level; but it is well worth the cost to ourselves to start a little spark of living interest in the soul of another.

We should urge the claims of the CHRONICLE and NEWS FROM AFAR on our subscribers, and may we not put in a word for the Watchers' Band? Many are the false impressions abroad even now about the character of this Band, and personal talks with the members of our churches would do a great deal to banish these. I am taking it for granted that every collector is a "Watcher." Invite your subscribers to attend the Watchers' Band meetings at the church, or any other missionary gatherings which may be forthcoming.

Then can we not urge some to adopt a systematic yearly increase in their subscription, however slight? One lady of my acquaintance makes a slight addition to her gift every year, and finds the plan works very well.

We may plead also for a missionary box in the home, if one be not there already, pointing out what a useful means this is of gathering up the fragments, and suggesting that it be placed on the breakfast table every Sunday, as a reminder.

2. And now a few words on the second point—the *Collecting of New Subscriptions*.

There are in most churches additions during the year in members and seatholders. These should be called upon, without exception, be they poor or rich, and their personal responsibility to support missionary work abroad pressed upon them with judicious care and tact. We lose a good deal for our Society by neglecting to gather in the *small* amounts. Why should not every member of the church, and also many who attend regularly, but who are not enrolled as members, give an annual subscription to the London Missionary Society? I have found no difficulty in securing many subscriptions of 1s. and 2s. annually from young men and women who had never given the matter a thought before. Too many seem to think that if the head of the family subscribes, the debt is discharged, apparently forgetting the personal claim, "What shall I render to the Lord?"

Then some may take up the "penny a week" collecting—a most useful form, which brings in a large amount in little sums and weekly payments. Children and young people may find a sphere of work here. Collecting books for the purpose can be obtained from the Mission House.

The children are doing a good work year after year with the ship cards; it would be a great help if the pastor were to say a few words from the pulpit, anticipating the visits of the children, and asking for a warm welcome and generous response on their behalf.

But possibly some of my readers may say: "You

make collecting appear a very formidable matter; I thought we only had to call for the subscription, and then our work was done!" With all my heart I would urge such to look upon the work in this new light, and I feel convinced that instead of the collector's task appearing dry and uninteresting, and one to shrink from, it will glow with new meaning as the golden possibilities enshrined within it dawn on the vision.

Are there not many who, being hindered from following their heart's desire, of engaging in the work abroad, can yet have a very real share in it by undertaking this important though less conspicuous branch of the one service; thus "holding the rope," in a three-fold way, by their prayers, by influencing others to interest and zeal, and by giving their time to gathering in the tithes to the storehouse? We may rest assured that faithful service, however lowly it may seem to us, if done from the pure motive of love to our Master and Lord, will never lose its reward, and the "Well done" at the end, coming from Him, will be worth all the little discouragements we may have experienced in our work.

"Only one heart to give,  
Only one voice to use,  
Only one little life to live,  
And only one to lose.

"Poor is my best and small;  
How could I dare divide?  
Surely my Lord shall have it all,  
He shall not be denied."

C. B.

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### ALL-DAY PRAYER-MEETING.

THE Women's All-Day Prayer-Meeting will be held on October 12th, 1899. The following ladies will preside:—

- 10.30. Mrs. Whyte.
11. Mrs. Wise (Secretary of the Women's Branch of the Wesleyan Missionary Society).
- 11.30. Miss Stevens (Mirzapur).
12. Miss Craven (Madagascar).
- 12.30. Mrs. Maxwell (Presbyterian Missionary Society).
2. Miss Tuck (Berhampur).
- 2.30. Miss Ruth Rouse (Student Volunteer Missionary Union).
3. Mrs. Joseland (Amoy).
- 3.30. Mrs. George Kerry (Baptist Missionary Society).
- 4.
- 4.30. Mrs. Goward (Samoa).



**NOTES FROM HEADQUARTERS.**

**FROM THE HOME SECRETARY.**

THE week of thanksgiving, prayer, and self-denial is drawing on for the London churches. They are requested to devote the week commencing **November 19th** to those special exercises. Some, I know, object to the *week* on the grounds that they can only make their present gifts by practising self-denial for many weeks—in fact, all the year round. Others object to the request of the Directors altogether; they are, of course, entirely free not to observe the week. Personally, I am thankful to range myself with a goodly number who find the keeping of the week of much service and stimulus. If we only take care of the thanksgiving and prayer, the self-denial will take care of itself. If we try during one week to put fully before our minds and those of our friends the present position of the Society, its great encouragements, and its splendid opportunities, and its vast responsibilities, I confidently predict that the result of the week will put fresh heart and hope into Directors and missionaries alike.

WHY should there not be generally arranged throughout the churches such plans as the following?

A Bristol church had on the Sunday two missionary sermons with three missionary addresses in Sunday-schools and children's service; on the Monday, missionary addresses at the mothers' meeting and men's Bible-class; on the Tuesday, a missionary Bible reading; on the Wednesday, notes on great missionary hymns; on the Thursday, a Christian Endeavour missionary meeting; on the Friday, a missionary prayer-meeting and a rally of the Watchers' Band; on the Saturday, the Communion of the Lord's Supper.

A London church secured for this missionary week special sermons on the Sunday and a special address for the week night service, and distributed a handy leaflet containing subjects for thanksgiving and prayer as suggestions for daily use, with brief and appropriate Bible readings. I shall be glad to furnish further particulars, and to help in any way possible, on application.

THOSE who carefully watch the Society's expenditure will be glad to have the following table, showing how each sovereign was divided amongst the different parts of our work during the past financial year:—

*Proportionate Expenditure of each Sovereign.*

On account of—	s.	d.
China Mission ... ..	3	9½
North India Mission ... ..	2	5
South India " ... ..	4	3½
Madagascar " ... ..	2	0½
South Africa " ... ..	1	2
Central Africa " ... ..		8¼
West Indies ... ..		¾
Polynesia ... ..	2	0¼
Ships ... ..		11½
Deputation ... ..		½
Preparation of Missionaries ... ..	1	
Superannuated Missionaries, Widows, &c. ... ..		9¼
Collection of Funds, Home Administration, and Publications ... ..	1	8
	20	0

N.B.—In comparing the above analysis with the Expenditure Statement in the Annual Report, omit from the latter the

amounts shown as "Locally received and expended" at the Missions. ARTHUR N. JOHNSON.

**FROM THE JOINT FOREIGN SECRETARY.**

THE International Council which Congregationalists from all lands are holding in Boston, Mass., has seriously affected Blomfield Street. Silence reigns in the rooms of my colleagues Mr. Wardlaw Thompson and Mr. Johnson, and committees and Board meetings lack the presence of some of the most influential Directors. Mr. Albert Spioer, M.P., Treasurer of the Society, is at the Council. So, too, are the Rev. W. Bolton, M.A., Chairman of the Board, W. Crossfield, Esq., J.P., Deputy-Chairman, F. H. Hawkins, LL.B., ex-Chairman, A. J. Shephard, Esq., Chairman of the Finance Committee, the Rev. Dr. Bruce, Chairman of the Examination Committee, and many Directors.

SEVERAL deeply interesting and promising offers of service were laid before the two Examination Committees (men's and women's) at their last meeting. For these we are thankful, but the Society needs more offers of the same stamp if existing vacancies and fresh openings that have received the Board's sanction are to be satisfactorily dealt with. We are still looking for a certificated teacher (a married man) suitable for the post of head-master of the Tereora Boarding School, Rarotonga; for an additional missionary for Shanghai; for a graduate of one of our universities to take charge of the Society's College, Nagercoil, Travancore; for an educational missionary to act in the first instance as Dr. Lawes' *locum tenens* as principal of the Vatorata College, New Guinea, during his proposed furlough in 1901, and subsequently to be his colleague; and we are also requiring a lady for Nagercoil.

IN the hope of quickening missionary enthusiasm, and thereby securing offers of service, the Board decided at its last meeting to arrange for the visitation, during this autumn and winter, of the theological colleges and medical schools from which the Society's staff receives recruits. Will our readers bear these needs and this visitation of students in mind, and join the Directors in praying "the Lord of the harvest" to "thrust forth labourers into His harvest"?

FOR twenty years the mission boat *Jessie* has proved a valuable instrument and ally in the evangelistic work of the Berhampur Mission. By means of this admirable little craft constant and extensive itineration along the banks of the River Bhagiruthi has been rendered feasible. A few months since, however, it was discovered that the bottom of the *Jessie* is so rotten that she is no longer secure. To repair her would cost some £60 or £70, and in view of the wear and tear she has already undergone the missionaries hesitate to incur the outlay. Better, they say, spend £120 and get a new boat like the *Tara* belonging to the Calcutta Mission; and the Directors endorse their view. The boat could be built at the Society's Industrial School, Kaurapukur, for £120. *The money alone is lacking.* In the hope that some generous friend of the Society, on hearing the above facts, will be prepared to contribute the amount required, I am requested by the Board to make the facts known.

EVERY incoming mail brings letters of thanks from missionaries whose hearts have been cheered by the arrival of copies of the Society's Standard History. They write in terms of most grateful appreciation of the kindly thought and generosity which has made them possessors of Mr. Lovett's substantial volumes. No readers will study the book with keener or more intelligent interest. GEORGE COUSINS.

## PROCEEDINGS OF THE BOARD.

*Board Meeting, September 12th, 1899.*—REV. J. P. GLEDSTONE in the Chair. Number of Directors present, 62.

The Rev. George Cousins introduced to the Board the Rev. John Chalmers, M.A., LL.D., who is about to return to Hong Kong, after visiting members of his widely-scattered family in Canada and Corea. Dr. Chalmers is in his seventy-fourth year, has been connected with the China Mission since 1852, and hopes to complete fifty years of service.—Mr. Cousins said he felt a delicacy in speaking about his brother (the Rev. W. E. Cousins, M.A.), who had been obliged to relinquish his work in Madagascar after thirty-seven years' service. Mr. Marshall, however, had asked to be allowed to bear his testimony in this case.—The Rev. J. Sibree had also returned from Madagascar, with Mrs. Sibree and their daughter, Miss May Sibree, who now appeared before the Board for the first time as a missionary of the Society. Mr. and Mrs. Sibree stood very high in the estimation of the Malagasy and of all their colleagues. First as architect of the memorial churches, then as a missionary in charge of a district, and finally as tutor at the college for training native ministers, and in literary work, Mr. Sibree had in every conceivable way done his best to serve the Mission, and Mrs. Sibree had earnestly seconded his efforts.—After a few cordial words of regard from the Chairman, Mr. Arthur Marshall, who has for many years been Chairman of the Committee which specially directs the work in Madagascar, bore testimony to the value of the work accomplished by Mr. Cousins and Mr. Sibree, and took the opportunity of commending the admirable business and financial management of the Madagascar Mission. He also read to the Board a resolution passed by Mr. Cousins' colleagues in Antananarivo, which summed up the many-sided and valuable character of Mr. Cousins' work and influence in the island.—Dr. Chalmers said he was going back to China with joy in his heart, believing that the Mission work would be even more successful in the future than it had been in the past. Dr. Chalmers was deeply moved when referring to the ambition which he and his deeply-mourned wife had jointly shared of completing together fifty years of service in China.—The Rev. W. E. Cousins said it had been painful for him to break his connection with the Madagascar Mission. He hoped, however, still to be able to serve the cause they had at heart. He believed the Society was working in the right direction by sending out young missionaries possessing a knowledge of the French language, as it would be sure to result in a better understanding with the French authorities. While God kept open the door for work in Madagascar he hoped the Society would not think of retiring from the island.—Mr. Sibree said that during his last term of service in Madagascar, the years successively of French invasion, rebellion, persecution, and famine had been very trying. His chief work during the last sixteen years had been in training Malagasy youths for the pastorate, and he had felt this to be a great honour. Numbers of Malagasy Christians had been willing to suffer and die for their faith in Christ during the last few years. The Gospel was still a great power in the island, and he believed that if the Society's missionaries were able to stay and work with their French brethren, the work would be established on such a firm foundation that it

would be impregnable.—Miss Sibree stated that the number of pupils in the Girls' Central School, which was her special work, had increased year by year.

The Board received with regret the resignation by the Rev. J. P. Ashton, M.A., of Calcutta, of his position as a missionary of the Society after forty years of faithful and devoted service.

An offer of service by the Rev. George McKendrick was accepted.

An offer was gratefully accepted from Mr. George Clarke, on behalf of the "*Home Magazine* Missionary Band," to contribute £120 per annum towards the support of Mr. O. F. Tomkins, whom the Board at the same sitting appointed to the Torres Straits Mission, New Guinea.

The Board consented to publicity being given to the request of the Calcutta District Committee for a grant of £133 for the construction of a new mission boat for the Moorshedabad Mission to take the place of the *Jessie*, in the hope that the need may be met by a special gift.

## HOPEFUL NEWS FROM CHINA.

IMPORTANT news has just come from the Rev. Timothy Richard, the leader of the Christian Literature Society for China. Mr. Richard is now at Peking trying to get the ban taken off the Reformers.

"People are glad to know," says my correspondent, "that Mr. Richard is going to Peking. The Conservatives there are in an awful muddle, and the best of them are beginning to think that the *coup* of last September may have been a mistake. Mr. Richard bears an introduction from the head of the Chinese Railways, one of the most powerful men in the empire, to Yung Lu, the Empress Dowager's right-hand man."

Such news as this, in view of the past year of agony, is enough to call out more than ever "strong crying and tears to Him who is able to save," that even at the eleventh hour China may be saved. Those who know Mr. Richard understand how he and his coadjutors live in the spirit of prayer. There is the same spirit of earnest godliness in him as in the religious statesman, Isaiah, in the olden days. This ought to be emphasised. Then there will be no fear of mistake as to the lines of the Literature Society. As Mr. J. R. Mott said in regard to education, so it is as to literature, and all good influence for the salvation of China—"let Christians be to the front."

Our opportunities are priceless. He who wept over Jerusalem because she had not known the things that belong to her peace weeps to-day over China, and inspires His faithful servants to a spirit of patient perseverance in seeking the well-being of a vast and powerful people. China can, by God's blessing, produce leaders, as she has begun to do. *Christian* leaders are the great need of China. Then, instead of a broken country, the prey of contentious nations, we may have a united, strong, independent, and reformed country.

Blessed be God, the Societies are seeing the desirability of working with the Christian Literature Society.

"Two more good men are to be allowed, by their respective missions, to give themselves to literary work for China, one is the best man of the Canadian Presbyterian Mission; the other Mr. Walsh, of the Church Mission. Bishop Moule has given his hearty consent. We do praise God." J. S.



## MUTUAL SURPRISES.

BY MISS EMILY R. CARLING, OF CHIANG CHIU.

IN seeking to make known to our Eastern sisters those things which have been revealed to us, we become conscious that they are "looking" rather than "listening," and that we, by employing the same method, may learn much from them.

We cannot become "Chinese to the Chinese that we may win the Chinese" without first understanding something of the character which that name represents.

One of the first characteristics which forces itself upon our notice is their sociability, prompting them to take a kindly interest in their neighbours and to walk into their houses at all sorts of inconvenient times to inquire after their welfare. It is not until a return visit has been paid that we realise how great must have been their astonishment at seeing a hostess sit complacently down to begin and end her reception in talk, not even inviting her guests to "stay longer," or "come again," forms of etiquette which they would under no circumstances have omitted. The Chinese hostess, on the contrary, will overwhelm her guests with numerous little attentions, preparing tea, offering a pipe, and never presuming to sit down without much persuasion on the part of her guests.

The independence of Western women is incomprehensible to them, and the fact of women householders is strange beyond measure.

When a bride is taken to her husband's home, her primary duty is not to be the companion of her husband, or to care especially for his needs, but to be her mother-in-law's servant. By meekly submitting to this humble position she at length attains to one of considerable power, and wins the universal respect of the household. The Chinese know the value of "a virtuous woman."

No less striking is their patient endurance of wrong, pain, sorrow, and inconvenience. They have, as a rule, a happy way of accepting the inevitable without a question or a murmur, and in the midst of adversity may be seen with cheerful countenances. Observing, one cold day, the happy face of a little girl who had come to school very thinly clad, I remarked to the teacher that she must be very cold, and asked her if she knew whether her mother (her father being dead) could afford to clothe her more warmly. "No," she replied; "but you need not be concerned, she is quite used to it."

For thrift and industry Chinese women are renowned, and herein lies the secret of their comfortable homes on small incomes. I have, up to the present moment, been unable to discover any article of refuse which is not put to good use. The rag and bone collector has no place in China, each woman knowing what to do with her own collection of rags and bones. Rags usually find their last home in the sole of a shoe. They are bleached, pressed

together, and stitched through and through very firmly, making a thick pad.

The art of plying the needle seems to be gradually becoming obsolete in England, but I have sometimes wondered whether the handiwork of our great-great-grandmothers would compare favourably with that of the Chinese women of to-day. Whether the work be a handsome piece of embroidery, or the mending of an old garment, the Chinese take infinite pains with it. One must not, however, be disappointed at delay in the execution of an order, but must prevent it by allowing a good margin of time, and never expecting the impossible. Life is long, and, in China, is not divided into weeks. It is just going on from day to day. The terrible haste and unrest of the West are most perplexing to the East.

Women of all nationalities mend clothes, but we do not all acquit ourselves creditably in this department. Perhaps it is because we fail to make the work beautiful, or to see the beauty in all true work, that we rather shrink from allowing the eyes of our neighbour to rest upon a patch or darn in our apparel. The Chinese know nothing of this fear, but a tear or hole would be intolerable to them.

It was with considerable interest that, on a recent visit to Balmoral Castle, I regarded certain patches in a drawing-room carpet, which, while filling up the holes where the legs of a billiard-table had once been fastened, effectually attracted notice to themselves by the irregularity of pattern which they caused. I wondered if a Chinese woman could have done the work better. If patched and darned garments should be counted worthy to appear among the exhibits of 1900, surely to China would the first place be awarded.

A neat darn always reminds me of "Aunt Chhi," the stitches in whose garments were certainly an indication of the woman. The "aunt," which courtesy has coupled with her name, speaks of a certain amount of esteem in which she is held by her neighbours. She has for two years washed clothes and performed light household duties for us, and we have proved her "faithful in that which is least." She is the best example I have seen of a worker "without haste, without rest." Her husband is an opium smoker, but she struggles on, fighting bravely against difficulties which would dishearten many a woman. One day she told me that she had done everything a woman could do, and yet her husband grew worse day by day. When I suggested that we should pray together, she answered eagerly: "Oh, yes, let us pray to God to make him die."

It was but the dawn of faith in God preceding the full light which should break in and dispel the darkness of heathenism.

As I think of her tender and womanly concern for us and our welfare, of her high principle, of the strange and gruesome superstitions which have such a hold upon her, I am reminded of many like her, upon the great por-

sibilities in whose natures the Divine compassion rests, and I seem to have a vision of what God is waiting to do in China, and am constrained to pray that we, who are "the light of the world," may so shine that those who sit in darkness may be illumined by the "True Light."

### THE WORK OF A FOREIGN MISSIONARY SECRETARY.

IN the absence of our senior Foreign Secretary, who with the Home Secretary has gone to represent the L.M.S. at the International Congregational Council Meetings at Boston, we venture to reproduce from the *New York Outlook* the following paragraphs:—

"Perhaps no class of men in the life of to-day work harder and are less appreciated than the secretaries of the great benevolent and missionary societies. Their places to the unenlightened seem sinecures. They are sometimes thought to be overpaid, and little more than figureheads; but those who know what is going on behind the scenes are aware that there is seldom more self-sacrifice on the field than in the offices of administration. The secretaries feel the burden of the whole great missionary enterprise; they are freely criticised by those who are familiar with only a few facts; they are supposed to receive large salaries, when what they receive will do no more for them in New York or Boston than the salary of the missionary will do for him on the frontier. Some remarks of Henry Jessup, D.D., of Syria, who temporarily discharged the duties of secretary to the Presbyterian Board, are worth quoting here. He said:

"Mr. Moderator, in declining in 1870 the post of secretary of this board I was not afraid of work; but I can say that I would rather drive, as I have done, for miles over the range of Lebanon in midwinter, through snow from three to ten feet deep, or in August in a scorching sirocco, when the grapes were cooked on the clusters and turned white from the burning blast, or edit two Arabic newspapers with a Turkish censor waiting to cut out half the matter from the proof-sheets an hour before the time of issue, or preach in Arabic on a housetop in a bitter north wind, or by my tent door in a harvest field with the black flies swarming in clouds, or read Arabic proof-sheets until midnight, or teach Hodge's "Theology" through Arabic gutturals, than to undergo for a series of years the mental and physical strain required of a foreign missionary secretary. The Church does not realise it. It does not understand the perplexities, the problems, the great universe of care and responsibility which rests upon our hard-pressed secretaries. It is a very difficult matter to settle many questions, too, by correspondence, especially when such intervals of time must elapse between the letters. The work of the secretaries is as pressing and harassing as the management of a world-wide business enterprise, whose agents are all over the face of the earth, meeting new conditions and problems in every field."

### NEW RECRUITS.

THE REV. THOMAS BIGGIN, M.A., who has been appointed to succeed the Rev. J. M. Allardyce at Peking, was born at Stamford, Lincolnshire, in 1871, and had the advantage of a religious home, both parents being active members of the Congregational Church. At the age of sixteen he joined Providence Church, at Middleton, Lancashire. He was a scholar at the Manchester Grammar School, and gained from there the Richmond Scholarship, and an open Mathematical Scholarship at Corpus Christi



REV. THOMAS BIGGIN, M.A.

College, Oxford, where in due course he obtained a First Class in Mathematical Moderations and the Final Honours School. It was during his second year at Oxford, in 1892, that his desire to offer himself for foreign missionary work gradually developed into a definite plan, in accordance with which he joined Mansfield College, and also commenced the full course of study for the Oxford medical degree, intending to offer himself as a medical missionary. Mr. Biggin continued studying with this purpose in view at Oxford, Glasgow, and in various hospitals until this summer, when the Society offered him the position of educational missionary at Peking. Mr. Biggin was ordained at Alsager on August 23rd, and sailed on September 9th.



MISS EDITH G. BARTLETT, who has recently sailed for Tientsin, North China, was born at Newcastle-on-Tyne in 1873, and is the eldest daughter of Mr. and Mrs. C. H. Bartlett, attached members of the old West Clayton Street Church in that town. Removing to Bristol in 1879, Mr. and Mrs. Bartlett became members of Redland Park Church, of which the Rev. Urijah R. Thomas is the minister, and where for many years Mr. Bartlett has been a valued deacon. Miss Bartlett was welcomed into church fellowship there in her thirteenth year, and has subsequently taken her place as an occasional Sunday-school teacher, as a member of the Young People's Guild (which has led to labour in connection with the Factory Girls' Club of



MISS EDITH G. BARTLETT.

the Shaftesbury Crusade), also as a visitor amongst the poor, and as conductor of Cottage Meeting Services. In addition to being a member of the church choir, Miss Bartlett has had charge of the instrumental music at the weekly prayer meetings, which she has also served in speech and prayer. A member of the Students' Voluntary Missionary Union, she undertook the local secretaryship of the women's branch of the College Christian Union; and, latterly, has been residing in, and working at, the Canning Town Settlement. She was educated at the Redland High School, and University College, Bristol. That Miss Bartlett goes from a missionary church and a missionary home is indicated by the fact that her youngest brother is now a missionary student at Western College, Plymouth.

MISS ETHEL E. SHILSTON, who has been appointed to Peking, was born in London in 1874, but has spent most of her life at Newcastle-on-Tyne, working in connection with St. Paul's Congregational Church, which she joined in 1890, under the ministry of Rev. Fred Hibbert, and where for some time she taught in the Sunday-school. In 1892 Miss Shilston left home to be trained as a teacher of the deaf on the oral system, and continued that teaching until last Christmas, first at Bolton, in Lancashire, and then at the Northern Counties Institution for the Deaf, Newcastle. Whilst at Bolton she became secretary of the Watchers' Band at Egerton Congregational Church. On returning home she joined the Christian Endeavour Society at St.



MISS ETHEL E. SHILSTON.

Paul's, first being corresponding secretary, then superintendent of the Junior C.E. Society, which was just formed, and in the work of which she spent many happy hours. Miss Shilston was educated at the Girls' Public Day School Company's School at Gateshead, and has passed the Cambridge Higher Local Examination. Since Christmas she has had a valuable course of training at the Women's Settlement in Canning Town. Owing to the removal of her family to London, it is from the Ilford Congregational Church (under the ministry of Rev. Charles Vine) that Miss Shilston goes abroad. She sailed for China on September 9th.



## THE CHARGES AGAINST OUR MISSIONARIES IN SAMOA.

IN view of the extraordinary charges recently brought against our Samoan missionaries by a well-known Roman Catholic cardinal in Australia, the following resolution of the Samoan District Committee will be read with interest:—

“With reference to allegations made chiefly by Roman Catholic officials and agents against the missionaries of the Society to prove that we have been active partisans of the Malietoa section, we desire to affirm that the principle of absolute non-interference in local politics which our Society maintains has been throughout jealously guarded by the Committee, and in confirmation thereof we hereby repudiate as calumnies the specific charges which have been made against us. No member of the Mission was present to hear the dying wishes of Malietoa Laupepa, or was made acquainted with his will. So far from the son of the late king having been put forward by the Mission, no member of our Committee ever had an interview of any kind, or any communication whatever, with either Tanu or Tamasese during the whole of the discussion and conflict arising out of the kingship question. With reference to alleged political influence with the Chief Justice before his decision, it is untrue that any written or verbal communication that was made was in the least degree prejudicial to the claims of either candidate to the kingship, and the Chief Justice made no communication to any member of Committee as to his probable or possible decision. The Directors are well aware that no monetary aid has ever been given, nor has any other aid been furnished to Malietoa's legal advisers.

“Other charges do not require any formal refutation. On the other hand, we may refer for confirmation of our contention as to non-intervention in party politics to the following facts:—That the Committee, at the beginning of the conflict, gave a general instruction and exhortation to all our native pastors to abstain from all participation in politics. This principle has been maintained in the ‘Sulu’ Magazine, our official organ. As soon as the Provisional Government, consisting of Mataafa and his chiefs, was recognised, Mataafa himself wrote to the Secretary and announced the principle of religious liberty as the policy of the Government. The Secretary at once acknowledged the letter, and published that portion of Mataafa's letter in the ‘Sulu,’ with commendatory remarks. Subsequently, during the war, Mataafa issued a proclamation (sending it to the Secretary at Malua to be copied) protecting the Society's property in Malua and Leulumoega. He also gave free permission to messengers from Malua to pass backwards and forwards without hindrance. These communications were cordially and promptly acknowledged by the Secretary.

“All our mission stations in Upolu and Savaii have been used as refuges for non-combatants of both war parties.

At Malua an ambulance for the Mataafa wounded was established, and nineteen were there treated and nursed. At Matautu also the wounded were treated by Mr. Beveridge. Both Protestants and Catholics are themselves testifying to the kind and hospitable and impartial treatment they have received.

“Notwithstanding the attempts to injure our influence, we are happy to report that such a result has not in the least degree been attained—the Samoans generally do not believe the charges against the missionaries, and we confidently affirm that we have contended for nothing but the peace and unity of Samoa as a whole.”

## MISSIONARY STUDY CLASS.\*

SUBJECT: “MISSIONS SINCE THE REFORMATION.”

### I.—THE REFORMATION AND FOREIGN MISSIONS.

THE Reformation, as has often been pointed out, was no isolated phenomenon. It was part of a general movement in which Europe roused herself from the sleep of the Dark Ages and stretched forth her hands in a great awakening. The new world which Columbus discovered had its full counterpart in the new world of thought and knowledge opened up by the revival of classical learning and the invention of the printing press. It was inevitable that, with this eager and adventurous spirit in the air, men should begin to examine afresh the claims of the Church and the foundations of the religious life. And when once they did that, the Reformation could not be long delayed.

It is a well-known fact that Luther and the other leaders of the Reformation movement took but little interest in the evangelisation of the heathen. Friends of Foreign Missions in these latter days have been distressed by the fact, and have sought to bring evidence to disprove it. But there seems no good reason for denying that, in the words of Prof. Warneck (*History of Protestant Missions*, p. 18), “Missions to the heathen world had no interest for Luther or his fellow-labourers.”

How is this to be accounted for? Everything seemed to be inviting the Church to a great career of conquest. The sailors of England, Holland, Spain, and Portugal were year by year revealing to the eyes of Europe a whole new world. The Roman Catholics were not slow to seize the opportunity. East and West their dauntless missionaries penetrated, in not a few cases reaching countries which only within the last few years have been visited by our Protestant missionaries. Was it that the Protestant Church was too busy securing its own position to have any strength to spare for attempts at a world-wide propagation of its faith? No doubt this was to some extent the case. But the real explanation lies chiefly in two facts—one a simple fact of geo-

\* For announcement, list of books recommended, &c., see *Chronicle* for September, page 214.

graphy, the other theological. The countries which had led the way in maritime discovery were the Roman Catholic countries of Spain and Portugal. It was not till later that England and Holland began to take the lead. Thus Germany and Switzerland—the cradles of the Reformation—were brought into no direct contact with the great discoveries which have so powerfully affected modern history. The Macedonian call in this case came first to Spain and Portugal, and only after many years reached the Churches of Eastern Europe.

The second explanation of the Reformers' indifference to the claims of heathendom lies in the wide-spread expectation of a speedy Second Coming of our Lord. To the mind of Luther the last day was at hand: "Another hundred years," he wrote, "and all will be over." The same sentiment is expressed in the well-known Lutheran hymn:—

"The time is surely near at hand  
When God's own Son shall come."

The thought of a speedy Second Advent does not always result in indifference to the claims of the heathen. In our own day it is often associated with a redoubled missionary fervour. But in the case of Luther and his associates it seems to have had the effect set forth above.

"The missionary neglect of the Reformed Church," says a writer quoted in our Text-book, p. 9, "is a blot upon her early history." But this is perhaps going too far. The period, as Mr. Graham well says, was one of the world's great *seed-times*. If Luther failed to send the Gospel to the heathen, he at least recovered for the Church a Gospel worthy of being preached, and destined to prove "the power of God unto salvation to everyone that believeth."

*References.*—Chaps. i. and ii. of the text-book (Graham's *Missionary Expansion of the Reformed Churches*); chap. i. of Warneck's *History of Protestant Missions*; chap. x. of Dr. Smith's *Short History of Missions*; chaps. v., vi., and vii. of Leonard's *Hundred Years of Missions*. A Life of Luther should also be read (Köstlin's short Life will be enough), as well as some account of the Reformation period (Beard's *Hibbert Lectures* on the Reformation is recommended). A vivid and comprehensive picture of the state of Europe at this time is given in Charles Reade's great story, *The Cloister and the Hearth*.

*Questions for Consideration:—*

1. How far was Europe a Christian country at the time of the Reformation?
2. Trace the way in which the world has been opened up for Christian enterprise. Is it by accident that the world-power has passed so largely into the hands of Protestant nations?
3. Can you draw any parallel between the opening up of the world in the sixteenth century and the opening up of the far East in the nineteenth?
4. How far is it likely to be true that "the future belongs to the missionary churches"?
5. Can you think of any other periods in the world's history which may fairly be called "*seed-times*"?

THE subject for consideration next month is "Missions and Missionaries of the Seventeenth Century." (Text-book, chap. iv.; Warneck, chap. ii.)

## FROM THE SECRETARY OF THE WATCHERS' BAND.

**W**ANTED—A Watchword for 1900. Will Watchers kindly send in suggestions? We need a suitable, striking text, which may prove a real stimulus all through the coming winter.

As the winter's work draws near, some of our secretaries are arranging for a rally of their members. Although it is clearly understood that meetings in connection with this prayer union are not *sine quâ non*, many Watchers feel it to be helpful to meet occasionally for united prayer—if it is only once a year. The General Watchers' Band Secretary for the Bradford District (Rev. W. A. Elliott) invited all the Yorkshire secretaries, about 100 in number, to a conference in Bradford on September 26th, and Miss R. C. Wilson, who holds the same office for the Sheffield District, held a Watchers' Band "At Home" on September 30th, to which her thirty secretaries, all the ministers, and half the Watchers were invited. Fuller particulars of these gatherings will be given next month.

IN connection with the Congregational Union meetings to be held in Bristol, we have arranged for a Watchers' Band meeting on October 18th, at 3 o'clock, in Castle Green Chapel. Mr. F. H. Hawkins, LL.B., will preside, Mrs. Parker, of Benares, and Rev. Geo. Owen, of Peking, will represent the foreign side of our work, while the home side will be represented by Rev. W. Hardy Harwood, of Islington, and the General Secretary.

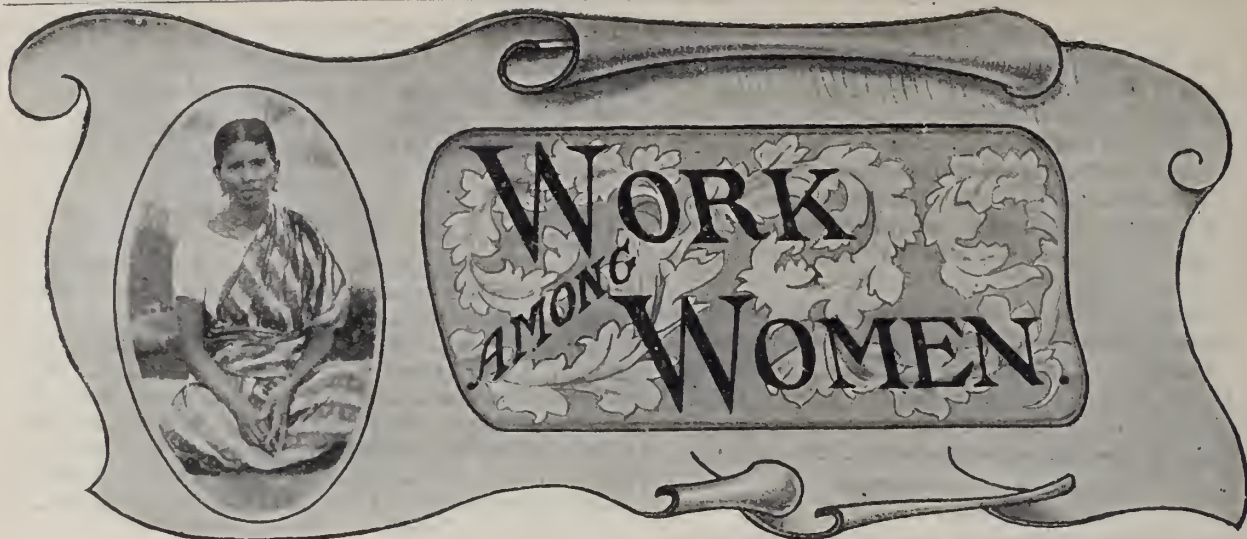
MAY I remind the Women-Watchers in London that on Thursday, October 12th, the All Day Prayer-meeting will be held in the Mission House? Full particulars will be found on another page. I hope we shall have a memorable day. Let us expect great blessings and we shall not be disappointed.

As announced last month, the Directors have deemed it advisable, owing to the small attendance, to drop the weekly prayer-meeting for a monthly one. I venture to think that this arrangement will disappoint the few faithful friends who attended regularly, and I know that some of the workers in the Mission House will miss these little gatherings. The prayer-meeting will be held on the first Monday in the month, from 3.30 to 4.30 p.m., and on the *third Wednesday* of each month, beginning on November 15th, I want to have a little meeting of women-watchers and lady missionaries (when in town) in my own office. From 3 to 3.45 we shall have prayer together, then a little friendly intercourse over a cup of tea, and, as far as possible, the latest news from our various mission-fields will be given. A very hearty welcome awaits all who can make it convenient to attend.

HITHERTO we have been unable to publish the long-talked of album of missionaries, as our collection of photographs is incomplete. I am asked to make one final request to those missionaries abroad who have not as yet sent in their portraits, as we must bring the album out in the early spring, complete or incomplete.

JESSIE M. BALGARNIE.





### CONCERNING FAILURE.

BY MRS. LAVINGTON HART, OF TIENTSIN.

A SLIM girlish figure, clad in hospital garb, stood before the matron of a certain Children's Hospital in that lady's private room.

"Nurse, I wish to know for what reason you are leaving the Hospital at the end of your trial month?"

Purposeful eyes with a gleam of honest indignation shining through them looked defiance at her questioner as the girl replied: "Because when I came here I came to work for Jesus, not to wash dirty babies!"

It is possible there are not a few girls, warm of heart and brimful of devotion to God, who, having listened to the Divine command, "Go ye," having set their faces heathenwards, and elected to suffer the loss of all things for the joy of helping to win the heathen for Christ's inheritance and the uttermost parts of the earth for His possession, yet in going forth are doomed to be, in a measure, disillusioned.

Arrived at their destination, the study of the language at first claims all their time and thought, but at last the longed-for day dawns when work is to begin in earnest. And just here comes the parting of the ways.

Two women of equal goodness and loyalty view the land, and the one steps out in buoyancy with never-dying hope in her heart (though the tears may sometimes dim her eyes), while the other descends by the steps of gloomy doubt into the prison vault of despair.

What is it that constitutes the difference between these two? and what is it that makes the one a successful worker and the other a failure?

Granting that the two are equally conscientious in all things, they may yet differ, and differ widely, in this—the one is hungry and restless for "results," the other is equally hungry. but she rests not in results but in God, and in His

Word. Thus she can press on even in the darkness of seeming failure, because she never for a moment doubts that she is where God would have her, that she is doing the work God has given her to do, and that she is giving God her best.

True, she was brought up in the faith that human nature is *not* the same all the world over! That for some unexplainable reason the heathen have their hearts set Godwards, and earnestly grope for light. And as the truth forces itself upon her, that contented indifference is an attitude of mind not unfrequently met with amongst heathen, and abroad, no less than at home, she has her hours of depression. Yet daily she lifts her face sunwards and goes on, and again, and yet again, the good old words are verified, "Weeping may come in to lodge at even, but joy cometh in the morning!" For the God of all comfort gives us glimpses by the way of what He is doing, and He often lets us see His hand where least of all we had guessed His working.

A plain, ordinary-looking woman heard the Word of life and made no sign; she was one of those for whom one prays, and works, and waits; and at last the day of her dying came.

Quietly, as one who fears nothing, she hears that she is "going" soon—whither?

Feebly she asks for water and a comb. "Let me wash my face and smooth my hair," she says, "for I am going in to see Jesus!"

A middle-aged woman, in whom depreciators can see no trace of hopefulness, whose best friends, toiling for her salvation, can but hope in spite of discouragement. She is so *very* uninteresting, so *very* silent and unresponsive, that the missionary lady is much taken aback when, one Sunday morning, she beholds her with tears in her eyes,



indulging in sundry pantomimic gestures at the door of the chapel.

"What is it?"

"He's there! My husband is in there, and he came last Sunday too! This is the answer to my prayer; the Holy Spirit has touched his heart!"

\* \* \* \*

A quiet, thoughtful-looking young woman rises to speak in a meeting.

"Sisters," she says, "we have been praying that the Holy Ghost may touch our hearts, shall we not ask Him to change them by His power?"

\* \* \*

And even as we work, and wait, and plead for courage to be true to the high calling wherewith we are called, a Critic, from Australia or elsewhere, flits bat-like o'er the land! Of course he writes a book, and his words are accepted in an abandon of faith that knows no "Higher Criticism"!

Or maybe a cyclist wheels his way around the world, and in his spare moments turns his gaze towards the missionaries and their work; his opinions are straightway deemed most worthy of acceptance by the many!

No matter how slight his acquaintance with the inner life and working of the Church in his own land, no matter how small his knowledge of the hearts of men, he is prepared to show that he (and who but he?) can gauge accurately the growth and spirituality of the Church beyond the seas.

The omniscience of the critic leads him at times to state that "missions are a failure." Yet are they? To the sincere devout soul let the voice of Jesus make reply, for in our own day His words are being fulfilled: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the Gospel preached to them, AND BLESSED IS HE WHOSEVER SHALL NOT BE OFFENDED IN ME."

## WOMEN'S OFFERINGS.

BY MRS. BAYLIS THOMSON, OF NEYOOR.

FOR many years there has been felt a great need for enlarging the church at Neyoor, the head station of the district. Year by year the congregation has steadily increased, and the space is quite inadequate to seat the people. At the time of our annual meetings and the united communion this is painfully felt. About half of the 800 communicants have to sit outside, under the temporary



WOMEN'S OFFERINGS.

porch or the shade of trees, and so be quite out of touch with the service going on within the walls of the church.

In order to enlarge this church, which was built about eighty years ago, Rev. T. H. Hacker has drawn out a plan to extend it T shape. For this a sum of Rs. 4,000 will be required. Our people are very poor and cannot possibly collect so large an amount. They are making laudable efforts towards it, as the following incident will show, and illustrates what can be done when there is a will.

On March 1st, 1899, a meeting was held at Neyoor, the object of which was to stimulate the Christian women and see what we could do towards the above object. About 150

were present. After asking the blessing of God, suitable passages of Scripture were read. Earnest addresses followed by Mrs. Hacker and three of our native sisters. The women heartily responded, and it was decided that for the next three months they should put by their littles either in goods or money, and at the end of three months all should be collected. Though they were unprepared, a collection of 161 chuckrams was made at the close of the meeting. A chuckram is a small silver coin, rather less than one penny in value.

July 18th was the day fixed to receive these offerings. It was a pleasant sight to see the streams of women and girls, each with a gift in her hand, and a notable day in the annals of women's work. After a short service the offerings were brought up. First, the money—277 chuckrams in silver, 413 cash in copper (one cash is the sixteenth part of a chuckram), £2 and two necklaces in gold. £1 was a prize awarded at the Art Exhibition at Madras this year for the beautiful embroidery worked by the Neyoor women. In one collecting box there were 422 cash, the littles put by day by day of the wife of one of our native pastors. Then poured in offerings of all kinds: vegetables, fruit, such as plantains, pomegranates, cocoa-nuts, jaeks (one large one measured 28 in. in length and 33 in. in circumference), mangoes, tamarind, limes, &c., paddy, rice, jaggery, eggs, bottles, baskets, toys, prints, frocks, pencils, pens. Many of the girls of the boarding-school made lengths of erotchet edging. Each gave according to her ability. One poor widow brought four eggs and put them on the table, reminding us of the one commended by our Lord. We knew how difficult it was for her to get her daily food. The offerings were many and various. The mickles made a muckle, and great was the heap. Mr. Hacker, coming to the room, remarked: "You women are going ahead and leaving the men far behind."

The next morning all the things were arranged on the steps in front of the meeting room to have the photo taken. Just then a very substantial addition came from Messrs. Cox Oliver's estate of a bandy load of fruit—oranges, limes, pineapples, roseapples. At the back of the photo, and in the midst of the fruit, will be seen a face. It is that of Daniel Butler, who has served in the Mission over forty years. In times of trouble and sickness he is always at hand with his ready help. Daniel and his brother Samuel are deacons and pillars, as it were, of the church at Neyoor.

Four hours of two succeeding days were spent in selling these offerings by auction. Many of the men did us good service. Dozens of tiny tin toys were bought eagerly by children at one and two cash each, some one chuckram, making a total of 63 chuckrams 13 cash, or 1,021 cash. Altogether the result of the women's efforts that day realised, apart from the gold, about 2,000 chuckrams, or Rs. 70. They say they have not finished, and are going to do more next time. I trust this may be the case, but we were more than gratified by the result.

## HOME FOR BOYS, ANTANANARIVO.

BY MRS. SHARMAN.

SOME friends seem rather surprised that my chief work should be amongst young men and boys, and also at our having a "Home for Boys." "Boys" we lovingly call them, though a number are over twenty years of age. But I think it most natural that my interests should lie in this direction, seeing that Mr. Sharman's work has been so largely among the students of our College, and more recently among the pupils of our new High School. Then, too, the unmarried lady missionaries naturally spend their time in teaching and helping the women and girls, often having numbers to live with them in their homes, and so greatly influencing them day by day for good. The boys are therefore left out in the cold, unless some of us married ladies take them in hand and "mother" them.

The majority of our boys come from the country to be educated in the capital. Many come from long distances, and can only visit their homes once a month, when we have a break from Friday until Tuesday morning. Others have not been home for years, just because they could not get there and back even in our longest holiday of six weeks. Fancy these poor boys reaching Antanauarivo without a friend or a home! Think of the great temptations to which they are exposed, and you will only wonder that we have not two or three homes instead of one for such boys.

These young men, having completed their course and returned to the various towns and villages from which they came, are just the ones upon whom we should depend for the efficient support of our churches. Being largely from better class homes, and having had a superior education, we naturally expect them to hold positions of trust in the future, such as teachers, pastors, evangelists, doctors, governors, translators to the French officials, &c.

Since our Home was established we have had three youths, each coming from far away heathen tribes. One had never seen a missionary! Two years ago he became a decided Christian. Last mail, in a letter to me, he says: "During the fête some of my companions tried hard to lead me into temptation, but the Master was with me and He kept me." Also: "You will be glad to hear that I have been accepted as a student at the College," &c. That means that our dear Rakotojohn is now in training for an evangelist, and when he returns to his own people it will be as a messenger of Glad Tidings, a Christian evangelist. He will go to a tribe where we have not as yet a single missionary.

Our boys are well fed, so that they are better fitted for their work. They have a pleasant walk each day to college or high school and back, and when lessons are over at four o'clock they enjoy their games, gardening, &c., until six o'clock. Each boy has his own garden plot—the elder ones grow vegetables, the younger ones flowers. Every Tuesday afternoon it was my custom to go round and inspect the various plots, and to give marks for neatness, produce,



&c. With thirty young gardeners at work regularly we were able to keep our garden very bonny, and the boys were quite proud to hand in at the kitchen peas, kidney-beans, carrots, turnips, spinach, tomatoes, cabbages, lettuces, &c., of their own growing.

One of our boys, Andrianjafy, after living with us for two years, wished to become a doctor, and so we allowed him to become a student at the French Medical School. A few months ago we heard from him of a stiff examination he had had in four sciences, conducted entirely in the French language. He came out top, with seventy-eight marks out of eighty! He concluded his most interesting letter by



RIVOSON.

saying something like this: "I thank you so much for all the help you gave me, and I am proud to be at the top, not for my own sake only, but because I was trained at the L.M.S. College and High School."

Last mail we heard from three who had passed successfully their examinations. One, a theological student, gained the highest marks at college; and the two others had passed a hard examination in the French language, &c., held by the Government. The photograph of one of these—Rivoson—is given. You will see that he has a bright, intelligent face. He came to us four years ago. I remember definitely Rivoson coming to Christ, and I know the devoted

life he has since led. Now he is one of the masters in our high school, a Sunday-school teacher, a Christian Endeavourer, a member of the church, and in the Home he was the greatest comfort possible.

Razafy came to live in our Home four years ago. At that time we had only six boys living with us. As one was a redeemed slave, another one of a far-away heathen tribe, a third of noble birth, and the other three Hovas, one had to be very careful that the redeemed slave did not become in any way a slave again, especially as the grandson of his former master was one of the six. So on this account—viz., for the moral training of the boys, and also in order to teach them to be tidy and orderly, it was arranged that each one acted as "monitor" for a week at a time. The monitor's duties were not many, and simply consisted of sweeping up and making tidy every morning their sitting-room, and after each meal of washing up the six plates and spoons, instead of leaving them dirty in a corner of the room until the next meal was ready. Not very heavy duties, certainly, but they took more carrying out than anything I have attempted in the Home since. Conquering that difficulty in the early stage made other difficulties more easy to overcome later.

The first to be monitor was the redeemed slave, as he was the eldest, and the week passed away most satisfactorily; the other boys probably feeling intensely at home just because they had a slave on duty.

In the third week Razafy became monitor. He swept up the room and made it very tidy, but—he left the plates. At the end of the day he came to me, and looking very sad, he said, "Please, madame, I really *cannot* wash those plates." Poor Razafy! his pride would not let him. "Oh!" I said, "you look a fine, strong young fellow, I am surprised to hear you say that you cannot wash six plates. I am only a woman, but I could wash them beautifully." "Oh!" said Razafy, "but the *disgrace*, madame. I really could not wash them. Please allow me to give one of the servants a little money to wash them for me." Of course I pointed out that the only disgrace in washing plates lay in not making them clean and bright, and that to put them away in a corner dirty was a great disgrace. I told Razafy that my boys must all obey me, and I must treat them all alike. And then I said, "Razafy, do you think if Jesus were a boy in this Home, He would grieve me by not washing the plates? Try and conquer your pride, for His sake." I shall never forget Razafy's thoughtful face. He stood for a moment, and then the battle was won. At the end of the week I received a little note: "My dear Mother,—Thank you so much for making me wash the plates; it taught me humility and has helped me to get nearer to Jesus.—Your loving boy,—RAZAFY."

You will not be surprised to hear that after several years training with us, and six months at the Government Normal School, Razafy received a position of trust under



the French Government. He has now a school of 400 pupils in a district six or seven days' journey from the capital. Before accepting the offer, he went to the French Minister of Education in Madagascar and asked whether he might be allowed to preach on Sunday if he accepted this position. The reply was: "You may do just what you like on Sunday, providing you do your duty in the school on week days."

So Razafy married a sweet little wife, and set off on his long journey. Oh, how we prayed that he might be kept!

At first his task was very difficult, and I remember a letter we received requesting that at evening prayer we would sing such a hymn and read such a passage. From the hymn and passage chosen, we knew very well the time of trial through which the dear boy was passing.

But his daily life and character were not without their effect. On New Year's Day, when a high French official in that district wished to make a public declaration of importance, he sent for Razafy to translate for him, "For," said the officer, "you speak and understand French far better than my translator [a Catholic pupil]; and, moreover, I trust you—you speak the truth."

Just before leaving the island we heard that Razafy and his wife were doing nicely, and that it was their intention to have some boys to live with them and to help them as he said we had tried to help him.

You will not wonder, dear friends, that our Home in Madagascar is a very happy one, with so much to cheer and encourage us in our work there. We always realised very clearly that God was with us.

I cannot close this article without mentioning Mrs. Pearce, who has had charge of the Home for nearly a year now. We get many letters from our boys, and they all tell of the loving kindness of their "dear Nenibe" (grandmother).

We do hope that friends in England will realise that they have a responsibility and a share in this delightful work.

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### THE MONTHLY PRAYER-MEETING.

AS announced in last month's CHRONICLE, the Weekly Prayer-Meeting at the Mission House is to be replaced by a *Monthly Prayer-Meeting*, to be held on the *first Monday of each month*. We trust that a large number of the Society's friends will make an effort to be present at these meetings, and so to make them a time of true inspiration and fellowship in prayer.

The first meeting will be held on MONDAY, OCTOBER 2ND, from 3.30 to 4.30 p.m., when the Rev. Llewellyn H. Parsons, of Finsbury Park, will preside.

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CHINA.—A second attack of hemorrhage, following closely upon an earlier breakdown, has necessitated Dr. R. M. Gibson, of Hong Kong, going to Japan. We are glad to hear that he rapidly improved after leaving Hong Kong. The Directors have been relieved by the kind offer of Dr. J. C. Thomson to superintend the work of the hospitals during Dr. Gibson's absence.—Under medical advice, Mrs. Clax'on, of Chung King, is coming home for rest and treatment.—Dr. A. D. Peill has been greatly interested and pleased by the independence and solidity of the native Christian community in Yen San. "Some of the people," he says, "are quite touchingly glad to see me at last. They have waited so long and had come to the point almost of not believing in my coming till I really came. I hope I may not disappoint them now I have come."—The ravages of the plague in the Amoy district are still terrible. Dr. Ethel Tribe has paid a short visit to Hong Kong to make a special study of plague cases.

INDIA.—Failing health has led the Rev. J. P. Ashton, M.A., of Calcutta, to relinquish his work and return to this country at the end of the present year. Mr. Ashton's retirement will be a great loss to the Mission, and more especially to the Bhowanipur Institution, to which in particular he has all along strenuously devoted his energy. As Mr. Ashton himself says, it will be a great wrench for him to leave a work which has been his delight for forty years.—Reports of the sad distress in South Africa, consequent on famine, having appeared in the Calcutta papers, the Rev. A. W. Young appealed to his congregation at Hastings Chapel in that city. "To my joy," he writes, "they have responded liberally, and have sent me contributions which reach the respectable total of Rs. 218. It comes as an expression of heartfelt sympathy with those in want in Africa from the congregation at Hastings Chapel. Not a pice has been given by anyone outside our congregation, so you may accept my assurance that some of our people responded very liberally indeed."—The plague is still carrying off a few victims day by day at Bangalore. The Rev. W. J. Lawrence says, however, that the people dread the action of the Government more than the risk of the plague, for all in the neighbourhood of infected houses are removed for segregation. "But," he adds, "there is a feeling of panic—fear which has its origin in the prophecies of the astrologers, for it is universally held that some great calamities are to befall this land before the year is out. The month of October is the time most dreaded."—The Rev. W. D. Osborne, of Travancore, has, under medical advice, brought Mrs. Osborne to Europe for medical treatment.—The Rev. W. H. Campbell reached Jammulamadugu at the end of June, and has been camping out with the Rev. J. I. Macnair, who is working hard at the language.

AFRICA.—We regret to hear that the Rev. C. D. Helm is still

confined to bed.—The Rev. A. J. Wookey reports a spirit of inquiry among the natives at Molepo'ole.—The Rev. J. Richardson has reached Barkly West.

MADAGASCAR.—At the invitation of the French Colonial authorities, our missionaries in Madagascar have prepared for next year's Paris Exposition exhibits illustrating the present condition and general character of their work—*e.g.*, plans of educational buildings, drawings, specimens of needlework, and handwriting done by the scholars.

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## SAMARAI AND KWATO.

BY REV. R. WARDLAW THOMPSON.

WHEN we awoke at Samarai on Sunday, April 4th, we found ourselves in the midst of a scene of great beauty and attractiveness. The little settlement on Samarai,

Society, having been exchanged by the Government of New Guinea for Dinner Island, which was wanted as a township on account of the excellence of the anchorage. It seemed at first as if the Government had got by far the best of the bargain, because Kwato was so unhealthy that it was doubtful if a European could live there. But the energy of Mr. Abel and Mr. Walker made a wonderful change. They gathered a large number of natives and set them to work for several months filling up a great swamp close to the mission house, and thus drove out the disease which lurked in the swamp. Kwato is a lovely little island, and, now that the swamp has been filled, it is as healthy as any place on the coast of New Guinea can be. Unfortunately this is not saying much, for fever and dysentery are only too common everywhere.

We started from the *John Williams* about 8 a.m. on Sunday, and were rowed across to the mission station, a distance of about two miles. At the landing place we found



THE "JOHN WILLIAMS" OFF SAMARAI.

or Dinner Island, was not far off, and between the *John Williams* and the shore were anchored several small coasting craft, among them a lugger belonging to the Anglican Mission. On the other side of the ship stretched a wide expanse of water, on the rippled surface of which the sunlight was dancing, and which looked like a great bay because we could not see the openings between it and the mainland on the east and west. In the foreground was a small island covered with trees, which is used as a burying-ground. From the distant shore beyond the island rose a range of high hills, timber-clad to their summits. To the east the prospect was bounded by the hills and bays of the island of Sariba, while to the west was the picturesque island of Rogeia, or Logia, the northern end of which seemed to stretch out into a long arm, in which nestled Kwato.

The island of Kwato belongs to the London Missionary

a well-built stone pier, the work of the native teacher Ono, a South Sea islander, who was the first resident worker on the island. We found a large party gathered to meet us, consisting of the native teachers of the district and their wives, all neatly dressed and all eager to shake hands and welcome the visitors from the Society. Mr. Abel introduced us to them all. Foremost was Maanaima, the teacher of the Kwato School, a Samoan who had come to New Guinea with the reputation of being the best student of his time at Malua, a man of presence, stout, with good features, dignified and intelligent, looking every inch a typical headmaster. Then there were Filemona of Higabi and Toma of Waralaia, who are also Samoans, and Kago of Maivara, Badiara of Matadona, Biga of Waga Waga, Vaiebogi of Kwavili, Kitabu of Gabunabuna, and Anederea of Laniam, all New Guineans, and Elizaro, a young Samoan who had recently arrived and who afterwards went back with us to



his home, because neither he nor his wife seemed able to live in the climate of New Guinea.

We found ourselves, when we landed, on a wide stretch of level ground, representing the old swamp which had been filled up. On the right was the schoolhouse and teacher's dwelling, and not far from it a building which was being used as a church. To the left, at a little distance, was the mission store, in which are kept all the supplies for the native teachers, and which was to be filled up with the goods we had brought from Sydney in the *John Williams*. We had an opportunity of looking into this and other similar stores afterwards, and learned what a variety of things the missionaries have to get and keep in stock to

trifling. But in most places it would be no use to offer a man a shilling. You might have your pockets full of sovereigns, but you would not be able to buy a yam or a plaintain, however hungry you might be. But a stick of that black-looking tobacco would buy as much food as you wanted, and if you had a pocket full you would be rich! The teachers are obliged to get a certain number of sticks of tobacco every month as part of their salary, just as one would need to get change for a sovereign here for the purpose of making small purchases. Close to the store a beautiful large bell was hung, which had been presented to the Mission by a Sunday-school in England. Not far off was a row of houses built for the young men whom Mr. Abel



TEMPORARY CHURCH, KWATO.

supply the wants of the teachers in a country without shops, and where everything belonging to civilised life has to be imported. Here were iron pots and kettles, hatchets, knives and forks, scissors, needles, pins, and thimbles, coats and shirts and trousers, dresses and undergarments and calico, bags of rice, sugar, flour, soap, tinned meats, lamps and lamp glasses, tins of paraffin, and an assortment of domestic crockery. Here, too, was a quantity of small change in the form of thin sticks of very black-looking tobacco. There is no money in New Guinea. The people at Port Moresby, and one or two other places, are beginning to learn what a shilling is useful for, and they are inclined to want a shilling for everything, however

formerly had under training as teachers. Behind these houses a winding path commenced, which led up to the mission house, which was perched on the top of the central hill. It was not far off and not much of a climb—only about 200 ft.—but we were beginning already to learn what it meant to be in the tropics. It was only half-past eight, and it was the cool season in New Guinea; but we felt as if we were in a Turkish bath, and the climb up that steep path was like climbing a mountain. When we got to the top we felt as if we ought to be hung out to dry!

The mission house looked such a large place from a distance that we were astonished to find that it consisted of only four rooms. Two small annexes had been erected at



the back for kitchen and store-room and for boarding school children, and the old mission house, which was formerly down near the landing-place, had been removed and re-erected not far off for the accommodation of some of the many visitors who find their way to the hospitable shelter of Kwato. What makes the mission house look large is the deep verandah—the breadth of an ordinary room—which almost entirely surrounds it, and which is indispensable in that climate for shelter alike from sun and rain. Climbing is hungry work, especially before breakfast, so we were soon enjoying Mrs. Abel's kind provision. After breakfast she introduced us to her "family" of seventeen girls and nine boys who are living at the mission house under her care.

crafts, the elder girls were already skilful hands at the work of the laundry, and were learning to be useful in the house. All of them were being taught to read and write and sing, and to know the Lord Jesus as the Saviour of sinners.

That Sunday at Kwato was a busy and a very exciting day. First came family worship, conducted by Mr. Abel entirely in the Suau language, for the benefit of his family. It was our first service in dark New Guinea, and perhaps on that account made a great impression on us. It made me feel a very large lump in my throat when I heard these children of savages singing with fresh young voices familiar tunes and then joining in the Lord's Prayer.

After worship we had the excitement of watching the



THE MISSION HOUSE, KWATO.

Some of them were little children, others were sixteen or seventeen years of age. All were neatly dressed in brown holland, and looked very bright and happy. We had seen two or three of them already in attendance at the breakfast, and had been pleased with their behaviour and their work. We learned afterwards that some of these children had been placed in charge of the mission by the Government, while others came from various parts of the mission district, and that in almost every case they had been placed under the care of Mr. and Mrs. Abel by their parents, with the hope that they might be trained in civilised ways. They were certainly being well trained in many things. The elder boys learned carpentering and other useful handi-

congregation coming across from Rogeia to morning service. The view from the verandah was magnificent. We could see far away down the long shining track of sea which the *John Williams* had taken the previous afternoon, with all the islands which marked the course, while near at hand was the beautiful Island of Rogeia with its tree-covered hills. On the beach opposite to Kwato were some native huts, half hidden among trees. Some canoes with their strange-looking sails were coming round the point from more distant parts of the island, and some were launched from the opposite shore. When they had all reached the landing-place, we went down to the morning service. I doubt if any of the visitors will ever forget that service. I have



worshipped with some strange-looking congregations in various parts of the world, but not even the fierce Matabele who assembled at Inyati in 1884, all armed with spears and clubs, presented so wild and startling an appearance as those New Guineans. There were sixty or seventy men and a number of women, and we were struck at once by two things—the men's heads and the women's skirts. The women had on a sort of kilt made of fine threads of grass, dyed various shades of brown, but they apparently thought that as it was Sunday they ought to put on all they possessed. Some of them appeared to have half a dozen of these grass kilts, one over the other, until they stuck out all round them in the most comical fashion. They were also tattooed on the face and down the neck and arms and over the shoulders and body in most elaborate patterns, giving the appearance at a little distance of a tightly-fitting covering of lace. The men wore no clothing, except a narrow loin band, but they had a variety of necklaces and armlets, and their hair was dressed in startling fashion. They also carried netted bags made of string which they used after the fashion of a lady's reticule, though their contents were somewhat different. The most conspicuous article in the bag was a gourd filled with lime. Every man had in his hand a wooden knife, which he kept dipping in the lime gourd, and, taking out a quantity of lime, he laid it on his teeth and sucked it as if it had been toffee.

Mr. Abel was busy, at the time we visited Kwato, with the erection of a permanent church, with stone and concrete walls, on a somewhat elevated and conspicuous site. The place of worship then in use was a wooden building, the walls and floor of split palm, looking rather like bamboo. There was a verandah round three sides, and, of course, in that climate it was quite unnecessary to have glass windows. Inside the building there was a horseshoe-shaped platform at one end. The native teachers of the district, and their wives, were accommodated at one side of this; the children from Mrs. Abel's school, who formed our choir, sat on the opposite side, looking very clean and attractive in their brown holland dresses. The children whom Maanaima has boarding with him at the schoolhouse sat on the floor in front; and behind them were the general congregation, which filled the little building and also occupied the verandah. Of course none of these could read, but the Christians among them had learned the hymns by heart, and joined in the singing, while many others listened with evident interest. It was strange to be among people whose Bible consisted only of one Gospel. They know nothing of the rich utterances of devout experience in the Book of Psalms; the stories of Adam and Noah, of Abraham and Joseph, of Moses and David, and other characters of the Old Testament with which we have been familiar from childhood, are only heard at second-hand when the missionary tells them; Matthew and Luke, and John and Paul are only names to them. All they have to read is the

story of Christ's life as told by St. Mark, and this they learn very slowly and painfully, using it as their first lesson book in the mysterious process of reading. It is very, very difficult for grown-up barbarians, who have never heard about the alphabet before, to acquire the mystery of letters. They would find food, would build huts, and be comfortable under conditions in which we should soon starve, but they look on with amazement at the wonderful book, and are hopeless as they attempt to master the meaning of those strange marks on the paper which we find so simple. We, therefore, rejoiced in the effort Mr. and Mrs. Abel were making to get hold of and to train the children, and we listened with delight to their voices as they sang hymn and chant, and repeated responses, and joined in the Lord's Prayer, and in saying a simple creed.

One feature in the service was quite novel. Mr. Abel is teaching his people to repeat a brief statement of the British laws which has been prepared for the benefit of all the inhabitants of British New Guinea. These simple rules of conduct are learned as the Commandments are learned, and thus law and order are associated with religion. The service was brief, bright, and simple, and at its close we interviewed some of the congregation, who seemed as much interested in us as we were in them. Then we climbed the hill again, and watched with amusement a number of women who came up after us, and disappeared into the back premises. It turned out that these were the mothers and friends of some of the children in Mrs. Abel's family, and that they had come with supplies of native food of various kinds.

In the afternoon a delightful Communion service was held on the verandah. At the time of our visit there were only twelve members in the church, but as the teachers and their wives had come in from the district we had a company of about forty. Two of the teachers led in prayer. The fine old chief of the district and another old man acted as deacons, and each of the three visitors said a few words. Mr. Abel had evening prayers with the children after tea. Then it was announced that the *Olive Branch* was in sight. Soon she anchored, and Mr. Pearse landed. He had kindly come to meet us, and to escort us round his own district after we left Kwato. After the greetings were over, we went down the hill again, and held an evening service in English for the benefit of Europeans on Samarai. Several had come from the settlement, including the acting magistrate. Others had come from the *John Williams*, so we had fully thirty present. When the service was over we returned to our vessel, excited by all the novel experiences of the day, and almost too tired to sleep.

On Monday morning we returned to the shore, and spent a long day in work connected with the Mission. We examined the schools, had a serious conference with the native teachers, and discussed with Mr. Abel many things of importance. In the evening Mr. Abel came back with us to the ship, that he might start with us on the Tuesday morning at daylight for a visit to Milne Bay.



## LITERARY NOTES.

MESSRS. METHUEN will shortly publish a book which should possess peculiar interest for all friends of the L.M.S., seeing that it is the joint work of our Senior Foreign Secretary and our Home Secretary. The book is one of the "Victorian Era" series, and is to be called "Foreign Missions in the Victorian Era."

THE *Missionary Herald* (the influential organ of the American Board of Commissioners for Foreign Missions), in a lengthy review of our "Standard History," says: "There could be no better cure for scepticism or indifference as to the power of the Gospel or the success of missions than the perusal of this wonderful book. Great names and heroic deeds have adorned the Society's annals at home and abroad; but the greatest thing in all this story is the manifest leadership and presence and blessing of Jesus Christ in all that has been attempted and wrought."

IN the current number of the *Harvest Field* (Wesleyan Mission Press, Mysore) the place of honour is given to an important article, by the Rev. W. J. Lawrence, of Bangalore, entitled, "Hinduism and Kindred Beliefs." The *Indian Witness* speaks of this article as "a valuable contribution to anthropology," and expresses the "hope that Mr. Lawrence may continue his investigations in the direction he has thus far so profitably travelled."

THE *Mission World* (edited by the Rev. Gavin Carlyle, price 3d., monthly) has been so fortunate as to secure a number of hitherto unpublished letters of William Carey, which are at present appearing in its pages. We are sorry to see that the circulation of the *Mission World* does not increase. Those who are really interested in the progress of missions, apart from the work of any one particular society, should find much that is valuable in the conspectus of the month's missionary news here provided.

IN October is to be issued a new quarterly journal on somewhat novel lines. It is to be called *Climate*, and is to be devoted to the interest of travellers, missionaries, and all who reside in tropical countries. It will deal with such questions as sanitation, clothing, acclimatisation, &c., and will contain a series of articles on "How to Travel Healthily," by well-known travellers. The journal is to be published under the auspices of Livingstone College, and its price will be sixpence.

THE latest pamphlet published at the Mission House is entitled *The Mission of a Mite Box*. The first edition was nearly disposed of within a week, and a much larger edition is now being got ready. Copies for gratuitous circulation may be had on application.



THE HISTORY OF THE CHURCH MISSIONARY SOCIETY. By Eugene Stock. Vol. III., pp. 912. Price 6s. net. London: C.M.S., Salisbury Square.

IN the *CHRONICLE* for last May (page 116) we gave some account of the first two volumes of this monumental work. Mr. Stock has not been long in bringing to a conclusion the labours which have imposed so heavy a debt of gratitude upon every student of foreign missions. If the historian of our own Society was constrained to express his sense of relief at the conclusion of his much smaller task, one can imagine something of Mr. Stock's feelings on writing *finis* to the last of these three closely-printed volumes, covering as they do not simply the history of a single society, but practically the history of the whole Church of England during the present century. Yet the writer of these three magnificent volumes may assuredly take to himself the reward of knowing that he has made a priceless gift to the whole Church of Christ by putting at its disposal this detailed and inspiring record of the power of faith and the steadfastness of God's promises.

The volume before us continues the history of the C.M.S. and its environment from the year 1873 down to the Society's centenary in the present year. The home environment is treated quite as fully as in the preceding volumes; and though, in themselves, many of the controversies to which so much space is given are of little interest to any but members of the Established Church, they are evidently so closely bound up with the history of the Society that some account of them could hardly have been omitted. Considerable space is devoted to such interesting movements as the Mildmay and Keswick Conventions, the Student Volunteer Missionary Union, and the spread of Evangelical Christianity at the Universities.

In the story of the work abroad during the last quarter of a century there is much of absorbing interest. Stanley's famous challenge to the Church to occupy Uganda was the beginning of a chapter unsurpassed in the history of missions—a chapter that irresistibly recalls to mind the story of our own early disappointments and triumphs in the South Seas. The extraordinary way in which a meeting of the Gleaners' Union practically saved Uganda for the British Empire is told with great dramatic power. It will be within the memory of most readers that the British East Africa Company was on the point of withdrawing from Uganda, in 1891, when a meeting of the Gleaners' Union subscribed £8,000 in half an hour, and so enabled the Company to stay on for three more months, at the end of which time the Government decided to occupy Uganda.

Mr. Stock is nowhere happier than in pointing out the

complete vindication of the "faith policy," readopted in 1887 after the lapse of thirty-four years. The C.M.S. "faith policy," as is well known, does not mean that men are sent abroad with no guarantee that they will be provided for; it means that no candidate for missionary service who gives evidence of having been called of God to the work shall be rejected on financial grounds. In the seven years following the adoption of this policy the number of missionaries was more than doubled, the increase being from 309 to 619, and the whole of the expense of this doubled

## A VISIT TO HUNAN.

BY MR. A. L. GREIG.

A FEW days ago Dr. John, Mr. Sparham, and I arrived home from our journeyings in Hunan. I expect Dr. John will send you a full account of our experiences, but you may like to have the impressions of a newcomer also.

I have wandered over a good portion of country since coming to China, but this was my first visit to Hunan. I felt that it was being made under peculiarly interesting



REV. G. C. SPARHAM. DR. GRIFFITH JOHN. MR. A. L. GREIG.

### TROPHIES FROM HUNAN.

staff had been fully covered. Little wonder that in summing up the lessons of the century Mr. Stock gives as the chief one the lesson that "trust in God is the secret of success." We have not space to make for the references to this volume. All students of missions must obtain a copy; the exhaustive index of 80 pages makes it invaluable as a work of reference, even apart from the absorbing interest of the story in itself.

conditions. It was not only that Hunan is a great factor in Chinese life. News of a large movement towards Christianity had reached us, such news as it was not easy to credit, and we were going to look into the matter with our own eyes, and judge whether the reports we had received were trustworthy or not. No man, I think, could look for the first time on the country which was to be his home, and on the work which was to claim his life, without being profoundly moved. Especially must this be the case where, after long and bitter opposition, a great door and effectual is opened



by the power and working of God. For me, too, very great interest and value were added to the journey by the companionship of Dr. John and Mr. Sparham. If any young missionary wishes to understand his work, to see how opportunities can be seized and how difficulties can be met, how zeal can be guided and indiscretion abated, he could ask for nothing better than an extended trip with these two gentlemen. I feel that they have laid me under an obligation which I cannot sufficiently acknowledge. The experience gained in their company will be invaluable to me in after days.

I was very much struck with Hunan and the Hunanese. The country through which we passed abounded in fine scenery. Hill and dale, wood and water, were pleasantly intermingled. Cultivation of the soil seemed to be very extensive and thorough. Industries appeared to be flourishing. In town and country the people had a look of prosperity. If the few beggars I saw were good samples, even that fraternity is respectable—at least, by comparison with members of it I have met in other provinces. Looking at the rich country and well-put-on people it was easy to believe Mr. Peng's prediction that in a very few years the Hunan Christians would pay all their own expenses. Who knows but they may do much more?

The officials had evidently made up their minds to look well after us, and their attentions were unremitting. Our passings to and fro must have cost them a good sum, which they may save on a future occasion if they are minded to allow us to get along quietly. As for the people, they were very pleasant. We put ourselves on exhibition as much as possible, and chatted or preached at every opportunity. No doubt, without a strong escort we should have been rather hard pressed occasionally. Yet the prevailing feeling we had was that the people were friendly.

It was very refreshing to meet the converts. Their knowledge of Christian truth was very good. In a number of instances it was remarkable. Fearlessness in acknowledging their Christianity seems to be a marked characteristic of these people. I expect they will make a fine aggressive force, and I should judge that the church in Hunan is bound to be an expanding one, from the energy in spreading a knowledge of the Gospel which is already showing itself. I was struck with the intelligence of a number of the men we met. They gave the impression that they had very good mental powers, and that they were accustomed to use them. We severely restricted the number of baptisms, but certainly amongst that number is a very substantial proportion of strong men. "No bad characters need apply: no vacancies for weak-kneed people" seems to have been the motto of our native assistants, and the consequence is that we had both pleasure and confidence in receiving those whom we baptized.

The native assistants have done most valuable work already. Our visit helped them in various ways, and they

will carry on their work now with greater confidence because of the endorsement which we were able to give them. Mr. Peng has proved himself a veritable bishop, and he is well seconded by the others. With men of the type these have shown themselves to be there is no fear for the future of the work.

And what a work it is already! It is all alive, which would make us rejoice were it only a tiny beginning. But it is not. In extent and character it strikes me as being a work which in most places would be called well-grown. At the present moment the work is a large one, and the possibilities of development are immense. The opportunity is unique, and I fervently hope it will not be allowed to slip. Dr. John's request for ten men seemed a very large one, but, after seeing the field in its extent and opportunities, I do not think he asks for a man too many. Indeed, a full dozen would find more work than they could overtake. It would be difficult to imagine a finer sphere, and I, for one, am deeply thankful to God that He has led me to take up work in it.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

#### CHINA.

ON another page will be found an account, from the pen of Mr. Greig, of THE CALL FROM HUNAN. the now famous Hunan journey of our Hankow missionaries. Of this journey and its results Dr. Griffith John himself writes:—"The years of waiting for the opening of Hunan have been many and anxious; but I feel now that all the past is as nothing compared with the glorious things which my eyes were permitted to see during this visit. *God is faithful.* There are doubtless disappointments awaiting us in connection with the work in Hunan, but we need not be discouraged. With all our past experience of God's love and faithfulness,

we ought to face the Hunan call in the spirit of implicit trust and fearless resolve. I am nearly seventy years of age, and am not feeling quite so young as I did when you saw me last. If I could, I would gladly indulge the natural craving for rest, but I dare not with this call from Hunan ringing in my ears. I have done what I could, and God has blessed my efforts beyond all expectation. Everything now depends on you at home. What will the Directors say to this call? What will the Churches say?"

THE first term of our new College at HANKOW has come to an end, and the headmaster (Rev. A. J. McFarlane, M.A.) writes as follows:—"There has been nothing unusual or sensational about the events of the past term. Teaching has gone steadily on. We have had no serious illness, and nobody has broken his neck on the horizontal bar over his legs on the swing—though both these latter catastrophes have been nearly approached. It has been a period of beginnings, both for the inexperienced masters and for the little 'Celestial' brains. We hope it has been not merely a beginning of foreign studies, but also of a deeper and fuller life, on higher and spiritual planes. All the boys have listened attentively to the short addresses at morning prayers, given by all the missionaries in turn, and the Christian tone of the school has always been evident. We meet again on September 1st, and as the medical and theological schools will also be started about that time there will be much need for prayer that the 'Central China College of the London Missionary Society' may be guided and blessed of God in the cause of Christ's ever-coming Kingdom." Mr. McFarlane would be very grateful for the gift of a new or second-hand microscope, telescope, electrical machine, and globe for the use of the College. If any friends are disposed to provide these articles, they should communicate with the Foreign Secretary.

#### INDIA.

MISS TURNER, of Almora, sends a cheerful letter from her distant post in the Bhotiya country. "We have most interesting times," she says, "with the women in the villages. They come regularly in scores to our service on Sunday, and the Sunday-schools also are most encouraging, while Dr. Tulsi and her medical help are in constant demand. The greatest difficulty in our work in the *irregularity* of the Bhotiyas; the girls attend school most erratically. But I have to keep reminding myself that, although this is the fourth year of work among women here, the time is not long compared with pioneer work in other lands, where they have had to wait years and years for the slightest encouragement."

DR. T. V. CAMPBELL writes from Jammulamadugu: "Last month one of the leading merchants here made a gift of five and a half acres of land to the Hospital, and has promised a further gift of seven or eight acres. A grateful patient, who last year subscribed 100 rupees to the Hospital, has made his will, bequeathing a sum of money to us. I do not know the exact amount, but he told me that it will bring in yearly about 250 rupees. This man is a strict Hindu, but he told me that he was so pleased with our work that he felt he must do something to help it."

MISS SIMMONS, who still suffers from occasional attacks of fever, has just lost by death a faithful Biblewoman, who had been supported by the British and Foreign Bible Society. "She was an excellent worker, who found a ready entrance into good-class houses, and who showed much zeal and fidelity, as well as tact in her work. She was not strong, and though she had done some voluntary work in houses near her own for some time, I hesitated before giving her regular work, for I feared ill-health might make her irregular in her duties. It is only fair to say, however, that from the time of her appointment, a little less than two years ago, until her last illness she laboured most earnestly and regularly, and rapidly increased the number of houses on her visiting list. There is no one whom I can put in her place, and I am afraid this means an end of any aggressive work among women for the present."

THE Rev. W. Cutting, of Benares, sends an interesting instance of the leavening influence of educational work. "An old student called to see me last week, who is now living in his native village about twenty miles from Benares. 'Do you ever think,' I asked, 'of the things we taught you about Jesus Christ, sin and salvation?' He replied: 'Not only do I think, but I teach.' 'What do you mean?' I asked. 'Why,' said he, 'at night, when the work of the day is over, I tell the people about Jesus, and they are now quite eager to hear. If I do not go out of my house they come and call me out and say, 'Tell us more about Jesus Christ.' Then I read part of a gospel to them and try to answer their questions.' I tried to show the young man that he ought to be an out-and-out Christian, but he said he was not yet able to go so far, though glad to be able to do a little work for God."

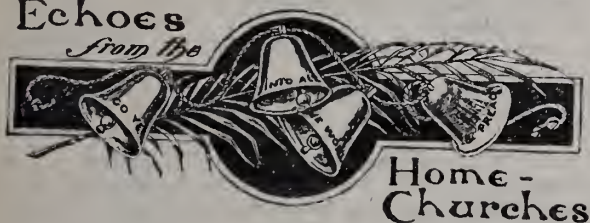
#### MADAGASCAR.

THE Rev. E. H. Stribling writes:—"Most successful services were held at Amparibe on the July 8th and 9th, on the occasion of special collections being made for the church funds. An estimate



for the year's expenses was brought before the church on June 18th last; it amounted to £113, for pastors' and school teachers' salaries, help to evangelists, the poor, &c. On the evening of July 9th £105 had been raised, and the remainder will be in hand by the close of the month. Among the preachers and others who assisted at the services were Revs. J. Sibree, J. Pearse, F. Vernier (P.M.S.), H. E. Clark (F.F.M.A.), and Mr. Stowell Ashwell. Most efficient help was also rendered at a sacred concert by Mesdames Stribling, Porter, and Ducommun, and Mdles. Sibree, Deriaz, Krug, Briggs, and Ducommun. A very encouraging fact in connection with the raising of this special fund is that the usual weekly offerings have not only been continued during the month, but increased. Thus we have a good prospect during the year (from July 9th) of meeting the expenses of the city church, and also assisting some of our fifty-seven branch churches in the Amparibe district. This will be done by donations towards new chapels, now in course of erection in several places, &c. I am told that there have not been such large Sunday congregations at Amparibe since the opening of the church in 1870. On July 8th 2,000 were present, over-filling the spacious building. The amount of real self-denial shown by some of our Malagasy Christians during the collection of the £113 has been deeply encouraging."

## Echoes from the



ON August 14th, at the kind invitation of Mr. and Mrs. Micklem, about fifty members of the Congregational Church, Hemel Hempstead, assembled in the charming grounds of North-ridge, Boxmoor, and, after partaking of an excellent tea, followed by pleasant strolling about the gardens, held a very happy meeting on the lawn in the interest of the Watchers' Band. The Rev. J. Sadler, of Amoy, who had on the previous day preached the annual missionary sermon at Hemel Hempstead, gave an inspiring address, which had special reference to work among the Chinese. Brief addresses were also given by Mr. Micklem and the pastor, Rev. D. Tatton.

WE have received from "A Member of New Court Chapel, Tollington Park," the following account of an interesting missionary social held in connection with the last missionary anniversary at New Court Chapel:—"The social commenced at 6.30, in the schoolroom, which was decorated with pictures and banners and names of missionaries, some of which were kindly lent from the Mission House. Round the room were stalls appropriated to the various mission fields, on which were arranged curios from each, also kindly lent. A number of

ladies and gentlemen in native costumes were able to give explanations concerning the curios, and also handed round refreshments. At one end of the room a stall was devoted to beautiful Armenian work, which was for sale, to help those who are in such distress. At a quarter to eight all present found seats, quite filling the room, and the pastor, Rev. G. C. Morgan, proceeded to give deeply interesting, but none the less appalling, facts and figures. The audience was greatly moved and showed its interest in two ways—firstly, when a collection was taken, which exceeded £5; and secondly, when Mr. Morgan appealed for volunteers to swell the number of missionary collectors, when he received thirty new names. Announcement was made of the children's social for the following evening, when a cantata would be performed by the Junior Christian Endeavourers, and when missionary boxes would be given to the children desiring them, whose parents were willing. The social was concluded with further examination of the curios, and orders being given for the missionary magazines on sale. Thus a very pleasant and instructive evening was spent, making one wish that many more churches throughout the country might have their interest in missions deepened and their enthusiasm stirred in a similar manner."

A RECENT issue of the *Bristol Mercury* contains an interesting report of a meeting held to bid farewell to Miss Edith Bartlett, who has lately sailed for Tientsin:—"Perilous as missionary work in China has been and still is, brave Christian men and women readily volunteer to enter the field, and last evening a large and influential congregation at Redland Park Church bade farewell and Godspeed to a young Bristol woman, Miss Edith Bartlett, who is leaving British soil for China to take up missionary work in connection with the London Missionary Society. The Rev. A. D. Philp opened the valedictory service with hymn and prayer, and Mr. Reginald Bartlett, brother of Miss Bartlett, who is also preparing for similar work under the London Missionary Society, read portions of Scripture. The Foreign Secretary of the L.M.S., the Rev. Wardlaw Thompson, in describing the field of labour, mentioned the valuable work in Tientsin of the late Dr. Mackenzie. Tientsin was a place that would largely influence China in the future, and it was therefore important that the Christian workers going there should have some idea of the place. Miss Bartlett was going out in a most interesting and critical time, and, though her work would be difficult and apparently unremunerative, it was useful and real. Miss Bartlett, responding to an invitation, in a few well-chosen words, explained her desire for the task she had undertaken. The wish had been nurtured from school days under the influence of their pastor and congregation. She would go forth willingly and with joy to do God's will, asking the members to assist her by prayer to prove faithful to duty. The Rev. Urijah Thomas quoted the text 'For My sake,' using the words as a missionary motive, one which never failed in the midst of success or disappointment. It was a permanent motive, the highest, most sacred, and the most mighty, and was given to encourage their young friend in her work. The Rev. G. H. Brown offered the dedication prayer in an earnest manner, and many were the expressions of good wishes as the members dispersed. The Rev. Dr. Glover was unavoidably absent."

### THE WORLD WIDE FIELD.

THE Paris Missionary Society is about to send a missionary to the Marquesas Islands. The inhabitants are very degraded and brutalised, and the abuse of alcohol and opium is leading to a rapid decrease of the population. Fifty years of Roman Catholic missions have not accomplished anything in raising the moral standard of the people. The London Missionary Society had once an abortive mission there, and in 1853 two Sandwich Island missionaries were sent by the Hawaiian Evangelical Association. They are still working there, and will welcome the coming of a French Protestant missionary. The French had once flourishing Protestant schools in one of the Marquesan islands, but the hostility of the French administrators of the island led to their being closed. The governor has lately been changed, and it is believed that the newly-appointed one will be more favourable to Protestant missions. M. Vernier and his wife, the new missionaries, will take up the work of the Sandwich missionaries, who are now very old, and will open a school. They are full of enthusiasm for their work.—*Journal des Missions Évangéliques.*

THE first Art and Industrial Exhibition of Indian Christians has been held in Cawnpore, and exhibits were sent from all parts of India. It will help to awaken the feelings of Christian solidarity throughout the Indian Empire, and to make known the material progress consequent on Christianity. The Basle weaving factory at Mangalore received a prize.—*Allgemeine Missionszeitchrift.*

AT Morija, in the Lesuto, the principal station of the Paris Missionary Society, there is a large church, with twenty-five out-stations, directed by M. Mabile, with the assistance of a native pastor. Their report tells of a good year, on the whole. Although the hostility of the heathen chiefs becomes more and more marked, there has been a real movement towards Christianity among the people. But it is in the schools, which count more than 1,500 scholars, that the most important progress is shown. A poor cripple has recently died, a member of the church, who learned to write with his foot, and through force of character had made such progress that he was able to assist the schoolmaster in an out-station, without any child even dreaming of laughing at him. The Biblical school has entered into more spacious premises. The influence of the seminary of evangelists is always extending, as is proved by the diverse nationality of its students. Out of fifty-four students there are some from the Transvaal, some from the Bakhatla, others come from the banks of the Zambesi, one is from Lake Ngami, and some from the country of the Mangwato; the latter have come entirely on foot for a distance of about 1,800 kilometers. The normal school counts ninety-seven pupils, nine of whom are sent by Khama; others come from the Orange Free State, the Cape Colony, &c. A few weeks ago, twenty-eight scholars succeeded in passing the examinations which qualify them as elementary teachers, the same examinations which the whites in the Colony have to pass. This result, added to those of preceding years, places the institution among the best in Southern Africa.—*Journal des Missions Évangéliques.*

• THE German Evangelical Synod of North America, despite the immense task which it has on its hands of providing for the

spiritual needs of the hundreds of thousands of German immigrants to the United States, has for some time been carrying on missionary work in India. Its first missionary, Herr Lohr, has worked for thirty-two years in Bisrampur without ever coming home. Bisrampur is now a sort of Christian colony. There are now three stations, and seven missionaries at work. A school for catechists has been recently started, by which native helpers will be trained. The work is among the Chamars, a degraded and despised class. There are now 1,498 baptized persons and 807 communicants.—*Allgemeine Missionszeitchrift.*

### ANNOUNCEMENTS.

#### ARRIVALS.

MRS. BOWEN REES and child, from MATEBELELAND, SOUTH AFRICA, at Plymouth, August 5th.

REV. J. SIBREE, MRS. SIBREE, and Miss MAY SIBREE, from ANTANANARIVO, MADAGASCAR, via Marseilles, August 30th.

#### DEPARTURES.

REV. T. BIGGIN, M.A., and Miss E. E. SHILSTON, appointed to PEKING, and Miss E. S. BARTLETT, appointed TIENTSIN, NORTH CHINA, embarked per steamer *Malacca*, September 9th.

MRS. SRWELL MCFARLANE and child, returning to CHI CHOU, and Miss REDDIN, proceeding to CHAO YANG, embarked at Southampton per steamer *Bayern*, September 11th.

REV. J. CHALMERS, LL.D., returning to HONG KONG, embarked at Liverpool per steamer *Scotsman*, September 14th.

#### BIRTHS.

NEWELL.—On June 29th, at Malua, Samoa, the wife of the Rev. J. E. Newell, of a daughter.

MORLEY.—On June 29th, at Apia, Samoa, the wife of the Rev. J. H. Morley, of a daughter.

HUCKETT.—On July 4th, at Apia, Samoa, the wife of the Rev. W. Hockett, of a son (Oliver Sharman).

PRYCE-JONES.—On August 20th, at Barry, South Wales, the wife of Rev. E. Pryce Jones, of the New Guinea Mission, of a daughter.

#### MARRIAGE.

MORLEY—SHORT.—On September 8th, 1880, at the Congregational Church, Granville, Sydney, N.S.W., the Rev. J. H. Morley, of Falealii, Upolu, Samoan Islands, to Luey Rose, sixth daughter of Mr. Benjamin Short, of Overton Villa, Granville, and Fernside, Bowrah, N.S.W. (Delayed in transmission.)

#### ORDINATION.

On Wednesday, August 23rd, special services were held at the Congregational Church, Alsager, in connection with the ordination of Mr. THOMAS BIGGIN, M.A., who has been appointed to the Mission at Peking, North China. The Rev. W. H. Fothergill, of Middleton, presided. Mr. Norman Smith, M.A., of Mansfield College, Oxford, read the Scriptures. Professor J. V. Bartlett, M.A., of Mansfield College, delivered the charge; the Rev. R. Wardlaw Thompson, Foreign Secretary of the Society, described the field of labour; and the ordination prayer was offered by the Rev. R. Hughes, of Alsager.

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